

REV. DR. TALMAGE.

The Eminent Washington Divine's Sunday Sermon.

Eloquent Exposition of the Way Saul Won a Flock and Lost a Kingdom—Impressive Lessons Drawn From an Old Bible Story—The Utter Futility of Fraud.

Text: "And Samuel said, What meanest thou this bleating of the sheep in mine ears and the lowing of the oxen which I hear?"—1 Samuel xv., 14.

The Amalekites thought they had conquered God and that he would not carry into execution his threat against them. They had murdered the Israelites in battle and out of battle and left no outrage untried. For four hundred years this had been going on, and they say, "God either dare not punish us or he has forgotten to do so." Let us see, Samuel, God's prophet, tells Saul to go down and slay all the Amalekites, not leaving one of them alive; also to destroy all the beasts in their possession—ox, sheep, camel and ass. Hark, I hear the tread of 210,000 men, with monstrous Saul at their head, ablaze with armor, his shield dangled at his side, holding in his hand a spear, at the waving of which the great host marched or halted. I see smoke curling against the sky. Now there is a thick cloud of it, and now I see the whole city rising in a chariot of smoke behind steeds of fire. It is Saul that set the city ablaze. The Amalekites and Israelites meet; the trumpets of battle blow peal on peal, and there is a death hush. Then there is a signal waved, swords cut and back, javelins ring on shields, arms fall from trunks and heads roll into the dust. Cries of "thou art slain," "thou art slain," the cry of pain, the laugh of revenge, the curse bled between clenched teeth—an army's death groan. Stacks of dead on all sides with eyes unshut and mouths yet grinning vengeance. Huma for the Israelites! Two hundred and ten thousand men wave their plumes and clasp their shields, for the Lord God hath given them the victory.

Yet that victorious army of Israel is conquered by sheep and oxen. God, through the prophet Samuel, told Saul to slay all the Amalekites and to slay all the beasts in their possession, but Saul, thinking he knows more than God, saves Agag, the Amalekite king, and five droves of sheep and a herd of oxen that he cannot bear to kill. Saul drives the sheep and oxen toward home. He has no idea that Samuel, the prophet, will find out that he has saved these sheep and oxen for himself. Samuel comes and asks Saul the news from the battle. Saul puts on a solemn face, for there is no one who can look more solemn than your genuine hypocrite, and he says, "I have fulfilled the command of the Lord." Samuel listens, and he hears the drove of sheep a little way off. Saul had no idea that the prophet's ear would be so acute. Samuel says to Saul, "If you have done as God told you and slain all the Amalekites, what meaneth the bleating of the sheep in mine ears, and the lowing of the oxen that I hear?" Ah, one would have thought that blushing would have consumed the cheek of Saul. No, not He saves the army—not himself, of course, but the sheep—had saved the sheep and oxen for sacrifice, and then they thought it would be too bad anyhow to kill Agag, the Amalekite king. Samuel takes the sword, and he slashes Agag to pieces, and then he takes the skirt of his coat in true oriental style and rends it in twain, as much as to say, "You, Saul, just like that, shall be torn away from your empire and torn away from your throne." In other words, let all the nations of the earth hear the story that Saul, by disobeying God, won a flock of sheep, but lost a kingdom.

I learn from this subject that God will expose hypocrisy. Here Saul pretends he has fulfilled the divine commission by slaying all the beasts belonging to the Amalekites, and yet at the very moment he is selling the story and practicing the deception the secret comes out, and the sheep bleat and the oxen bellow.

A hypocrite is one who pretends to be what he is not or to do what he does not. Saul was only a type of a class. The modern hypocrite looks awfully solemn, whines when he prays and during his public devotion shows a great deal of the white of his eyes. He never laughs, or if he does laugh, he seems sorry for it afterward, as though he had committed some great indiscretion. The first time he gets a chance he prays twenty minutes in public, and when he exhorts he seems to imply that all the race are sinners, with one exception, his modesty forbidding the stating who that one is. There are a great many churches that have two or three ecclesiastical Utah Hells.

When the fox begins to pray, look out for your chickens. The more genuine religion a man has the more comfortable he will be, but you may know a religious impostor by the fact that he prides himself on being uncomfortable. A man of that kind is of immense damage to the church of Christ. A ship may outride a hundred storms, and yet a handful of worms in the planks may sink it to the bottom. The church of God is not so much in danger of the cyclones of trouble and persecution that come upon it as of the vermin of hypocrisy that infest it. Wolves are of no danger to the fold of God unless they look like sheep. Arnold was of more damage to the army than Cornwallis and his hosts. Oh, we cannot deceive God with a church certificate! He sees behind the curtain as well as before the curtain. He sees everything inside out. A man may through policy hide his real character, but God will after while tear open the whitened sepulcher and expose the putrefaction. Sunday faces cannot save him. Long prayers cannot save him. Palm singing and churchgoing cannot save him. God will expose him just as thoroughly as though He branded upon his forehead the word "Hypocrite." He may think he has been successful in the deception, but at the most unfortunate moment the sheep will bleat and the oxen will bellow.

One of the cruel bishops of olden time was going to excommunicate one of the martyrs, and began in the usual form—"In the name of God, amen." "Stop," says the martyr. "Don't say in the name of God!" Yet how many outrages are practiced under the garb of religion and sanctity. When in synods and conferences ministers of the gospel are about to say something unbrotherly and unkind about a member, they almost always begin by being tremendously pious, the venom of their assault corresponding to the heavenly flavor of the prelude. Standing there, you would think they were ready to go right up into glory and that nothing kept them down but the weight of their boots and overcoat, when suddenly the sheep bleat and the oxen bellow.

Oh, my dear friends, let us cultivate simplicity of Christian character! Jesus Christ said: "Unless you become as this little child you cannot enter the kingdom of God." We may play hypocrite successfully now, but the Lord God will after while expose your true character. You must know the incident mentioned in the history of Ottobius, who was asked to kneel in the presence of Randolphus I., and when

before him he refused to do it, but after a while he agreed to come in private when there was nobody in the king's tent, and then he would kneel down before him and worship, but the servants of the king had arranged it so that by drawing a cord the tent would suddenly drop. Ottobius, after a while came in, and supposing he was in entire privacy knelt before Randolphus. The servants pulled the cord, the tent dropped, and two armies surrounding looked down on Ottobius kneeling before Randolphus. If we were really kneeling to the world while we profess to be lowly subjects of Jesus Christ, the tent has already dropped and all the hosts of heaven are gazing upon our hypocrisy. God's universe is a very public place, and you cannot hide hypocrisy in it.

I learn further from this subject how natural it is to try to put off our sins on other people. Saul was charged with disobeying God. The man says it was not he; he did not save the sheep; the army did it—trying to throw it off on the shoulders of other people. Human nature is the same in all ages. Adam, confronted with his sin, said, "The woman tempted me, and I did eat." And the woman charged it upon the serpent, and if the serpent could have spoken it would have charged it upon the devil. I suppose that the real state of the case was that Eve was eating the apple and that Adam saw it and begged and coaxed until he got a piece of it. I suppose that Adam was just as much to blame as Eve was. You cannot throw off the responsibility of any sin upon the shoulders of other people.

Here is a young man who says: "I know I am doing wrong, but I have not had any chance. I had a father who despised God and a mother who was a disciple of godless fashion. I am not to blame for my sins; it is my bringing up. Oh, no; that young man has been out in the world long enough to see what is right and to see what is wrong, and in the great day of eternity he cannot throw his sins upon his father or mother, but will have to stand for himself and answer before God. You have had a conscience, you have had a Bible and the influence of the Holy Spirit. Stand for yourself or fall for yourself."

Here is a business man. He says, "I know I don't do exactly right in trade, but all the dry goods men do it and all the hardware men do it, and I am not responsible." You cannot throw off your sins upon the shoulders of other merchants. God will hold you responsible for what you do, and then responsible for what they do. I want to quote one passage of Scripture for you—I think it is in Proverbs—"If thou be wise, thou shalt be wise for thyself, but if thou scornest, thou shalt alone shalt bear it."

I learn further from this subject what God meant by extermination. Saul was told to slay all the Amalekites and the beasts in their possession. He saves Agag, the Amalekite king, and some of the sheep and oxen. God chastises him for it. God will not stay in the soul that is half his and half the devil's. There may be more sin in our souls than there were Amalekites. We must kill them. Wee unto us if we spare Agag. Here is a Christian. He says, "I will drive out all the Amalekites of sin from my heart. Here is jealousy—down goes that Amalekite. Here is backbiting—down goes that Amalekite" and what slaughter he makes among his sins, striking right and left! What that out yonder lifting up his head! It is Agag—it is worldliness. It is an old sin he cannot bear to strike down. It is a darling transgression he cannot afford to sacrifice. Oh, my brethren, I appeal for entire consecration. Some of the Presbyterians call it the "higher life." The Methodists, I believe, call it "perfection." I do not care what you call it, "without holiness no man shall see the Lord." I know men who are living with their soul in perpetual communion with Christ and day by day are walking within sight of heaven. How do I know? They tell me so. I believe them. They would not lie about it. Why cannot we all have this consecration? Why leave some of the sins in our soul and leave others to bleat and bellow for our exposure and condemnation? Christ will not stay in the same house with Agag. You must give up Agag or give up Christ. Jesus says: "All of that heart or none." Saul slew the poorest of the sheep and the meanest of the oxen and kept some of the finest and the fattest, and there are Christians who have slain the most unpopular of their transgressions and saved those which are most respectable. It will not do. Eternal war against all the Amalekites—no mercy for Agag!

I learn further from this subject that it is vain to try to defraud God. Here Saul thought he had cheated God out of those sheep and oxen, but he lost his crown, he lost his empire. You cannot cheat God out of a single cent. Here is a man who has made \$10,000 in fraud. Before he dies every dollar of it will be gone, or it will give him violent unrest. Here is a Christian who has been largely prosperous. He has not given to God the proportion that is due in charities and benevolences. A God comes to the reckoning, and he takes it all away from you. How often it has been that Christian men have had a large estate and it is gone. The Lord God came into the counting room and said: "I have allowed you to have all this property for ten, fifteen or twenty years, and you have not done justice to my poor children. When the beggar called upon you, you hounded him off your steps; when my suffering children appealed to you for help, you had no mercy. I only asked for so much or so much, but you did not give it to me, and now I will take it all."

God asks of us one-seventh of our time in the way of Sabbath. Do you suppose we can get an hour of that time successfully away from its true object? No, no. God has demanded one-seventh of your time. If you take one hour of that time that is to be devoted to God's service and instead of keeping his Sabbath useful for the purpose of writing up your accounts or making worldly gains, God will get that hour from you in some unexpected way. God says to Jonah, "You go to Nineveh." He says: "No, I won't. I'll go to Tarshish." He starts for Tarshish. The sea raves, the winds blow and the ship rocks. Come, ye whales, and take this passenger for me; I wish! No man ever gets to Tarshish whom God tells to go to Nineveh. The sea would not carry him; it is God's sea. The winds would not wait him; they are God's winds. Let a man attempt to do that which God forbids him to do or to go to a place where God tells him not to go, the natural world as well as God is against him. The lightnings are ready to strike him, the fires to burn him, the sun to smite him, the waters to drown him, and the earth to swallow him. Those whose princely robes are woven out of heartstrings, those whose houses are built out of skulls, those whose springing fountains are the tears of oppressed nations, have they successfully cheated God?

The last day will demonstrate. It will be found out on that day that God vindicated not only his goodness and His mercy, but His power to take care of His own rights and the rights of His church and the rights of His oppressed children. Come, ye martyred dead, awake and come up from the dungeons where folded darkness hearsed you and the chains like cankers peeled loose the skin and wore off the flesh and rattled on the narrowness bones. Come, ye martyred dead, from the stakes where you were burned, where the arm uplifted for mercy fell into the ashes and the cry of

pain was drowned in the snapping of the flame and the howling of the mob; from valleys of Piedmont and the Smithfield market and London Tower and the highlands of Scotland. Gather in great procession and together clap your bony hands, and together stamp your moldy feet and let the chains that bound you to dungeons all clank at once and gather all the flames that burned you in one uplifted arm of fire and plead for a judgment. Gather all the tears ye ever wept into a lake and gather all the sighs ye ever breathed into a tempest until the heaven piercing chain clank and the tempest sigh and the thunder groan announce to earth and hell and heaven a judgment. Oh, on that day God will vindicate the cause of the troubled and the oppressed! It will be seen in that day that though we may have robbed our fellows, we never have successfully robbed God.

My Christian friends, as you go out into the world exhibit an open hearted Christian frankness. Do not be hypocritical in anything. You are never safe if you are. At the most inopportune moment the sheep will bleat and the oxen bellow. Drive out the last Amalekite of sin from your soul. Have no mercy on Agag. Down with your sins, down with your pride, down with your worldliness. I know you cannot achieve this work by your own arm, but almighty grace is sufficient—that which saved Joseph in the pit, that which delivered Daniel in the den, that which shielded Shadrach in the fire, that which cheered Paul in the shipwreck.

WORK AND WORKERS.

Krupp has 27,153 employees. India imports our cigarettes. London has women cab drivers. Danish soldiers will cut our meat. Germany has 878,180 metal workers. There are 28,000 union cigarmakers. Kansas City is to have a labor temple. Pittsburgh building trades unions will enter politics.

Members of the Newark Laborers' Union get \$2.16 per day. A New York hotel has introduced the profit sharing system.

A Scotch court has decided that calling a man a "rat" is libelous.

Labor Day has been fixed for the first day of the Minnesota State Fair.

Novelist Crane, Ella Wheeler Wilcox, and Hamlin Garland are single taxers.

Australia's Railway Men's Union has been suppressed by the government.

Chicago's hoisting engineers' union was granted an advance of 6 cents per hour.

Washington labor leaders protest against the employment of prisoners in the District Jail.

Pittsburg Painters' Union has bid on county work and filed bonds for its satisfactory performance.

Brooklyn socialists announced a mass-meeting for the purpose of arousing trolley employees. One trolley man attended.

Richmond, Va., grocers have organized to rid the town of unlicensed peddlers, as well as to prevent wholesalers from retailing.

The United Brotherhood of Carpenters and Joiners reports that there are now eighty-eight eight-hour cities of the United States and Canada.

MARKETS.

BALTIMORE		
GRAIN ETC.		
FLOUR—Balto. Best Pat. #	@	5 10
High Grade Extra		4 75
WHEAT—No. 2 Red	77	77 1/2
CORN—No. 2 White	30	31
Oats—Southern & Penn.	25	25 1/2
RYE—No. 2	38 1/2	38 1/2
HAY—Choice Timothy	13 50	14 00
Good to Prime	12 00	13 00
STRAW—Rye in car lots	10 00	10 00
Wheat Blocks	7 50	8 00
Oat Blocks	8 00	8 50

CANNED GOODS.		
TOMATOES—Std. No. 3 #	@	65
No. 2		65
PEAS—Standards	85	125
Seconds		75
CORN—Dry Pack		65
Mollet		65

HIDES.		
CITY STEERS	7	7 1/2
City Cows	6 1/2	7 1/2
Southern No. 2	6	7

POTATOES AND VEGETABLES.		
POTATOES—Burbanks #	35	35
ONIONS	30	35

PROVISIONS.		
HOGS PRODUCTS—shls #	6 1/2	7
Clear ribides	5 1/2	6
Hams	10 1/2	11
Meat Pork, per bar		10 50
LARD—Crude		3
Best refined		5

BUTTER.		
BUTTER—Fine Crm #	16	17
Under Fine	14	15
Creamery Rolls	16	17

CHEESE.		
CHEESE—N. Y. Fancy #	9 1/2	9 1/2
N. Y. Flats	9 1/2	9 1/2
Skim Cheese	8 1/2	8

EGGS.		
EGGS—State #	10	10 1/2
North Carolina	8 1/2	9

LIVE POULTRY.		
CHICKENS—Hens #	15	16
Ducks, per lb.	10	12

TOBACCO.		
TOBACCO—M. A. Infer's #	1 50	2 50
Sound common	3 00	4 00
Middling	6 00	7 00
Fancy	10 00	12 00

LIVE STOCK.		
BEEF—Best Beeves #	4 20	4 50
SHEEP	2 50	3 50
Hogs	8 50	9 75

FURS AND SKINS.		
MUSKRAT	10	11
Raccoon	40	45
Red Fox	—	100
Skunk Pelt	—	80
Opossum	22	25
Mink	—	80
Otter	—	100

NEW YORK		
FLOUR—Southern #	8 00	4 20
WHEAT—No. 2 Red	75 1/2	75 1/2
RYE—Western	38	39
CORN—No. 2	29	30
OATS—No. 3	24 1/2	25 1/2
BUTTER—State	10	14 1/2
EGGS—State	11	11 1/2
CHEESE—State	8	8 1/2

SCIENTIFIC AND INDUSTRIAL.

A new speaking tube for steamers has the pipe insulated by a waterproof textile covering which makes it easy to hear speech in the engine room from a distance of 300 feet.

One of the most curious results of the investigations made by doctors in the Russian jails is the statement that each group of criminals has its own peculiar color of the eye.

Anthropologists have ascertained that the Andaman Islanders, the smallest race of people in the world, average less than four feet in height, while few of them weigh more than seventy-five pounds.

Evidence of the complexity of cathode rays is found by M. H. Deslandres in the fact that when a ray is turned aside by a neighboring body it is divided into several unequally deviated rays.

"Growing pains" are a myth, says Dr. Irving S. Haines. The name means Potts' disease of the spine, and the ignorant or lazy doctor does not find it out until the limp or the hump on the back appears.

Paris and Marseilles are now connected by telegraph lines, entirely underground. They are placed in iron pipes, and buried four feet beneath the surface with manholes 3000 feet apart. It cost \$7,000,000 to bury the wires.

Chelsea district in London utilizes its paper refuse by separating the rags and street, which are converted into brown wrapping paper, while the rest of the refuse is burned in the furnaces of the reducing works and the residuum is used in brickmaking.

The Illinois Central Railroad is about to experiment with electricity as a motive power, with a view to its adoption on all the suburban lines of Chicago. It is said that both the third rail and overhead trolley systems will be tried exhaustively before a decision is come to on equipment.

From records extending back to 1689, M. Camille Flammarion finds that the rainfall of Paris has gradually increased about three inches, being now a little more than twenty-two inches a year. The amount of difference seems to indicate that the increase is real and not due to greater accuracy of observation.

The director of the gas works at Aix-les-Bains, France, has perfected a simple system of automatically lighting and extinguishing gas jets from any distance. The burner is closed by a steel plate, which is magnetized and drawn aside while an electric current is passing through it, the escaping gas being ignited either by a spark from the plate or the incandescence of a suitable material. The plate falls back over the burner on being demagnetized.

Motive Power of the Future.

Electricity as a motive power on long distance roads is likely to be introduced, according to the reports, much sooner than has been anticipated. The successful experiments of the New York, New Haven and Hartford road, recently referred to, have demonstrated the practicability of the third rail system. The adoption of that system by the Manhattan Elevated system in New York City gave a fresh impetus to the movement, and now it is reported that the managers of several other important railroads running into New York City, among them the Erie, the Pennsylvania and the Long Island railroads, are all preparing to introduce the new system upon their roads. The Long Island directors, it is said, are enthusiastic over the subject, believing that in a very short time the public would see the introduction of the third rail system, or something equally as good, over the entire western half of the island. The Pennsylvania, it is well known, has been experimenting with electricity on one or more of its branch roads for some time past, and the Erie proposes to equip some of its branch roads with electricity as soon as possible. There seems to be no end to the possibilities of electricity, and the prediction that it would be the great motive power of the future seems to be near its realization.—Trenton (N. J.) American.

The World's Blind.

It is stated that there are 1,000,000 blind people in the world, or one to every 1500 inhabitants. Latest reports show 23,000 blind persons in England, or 870 for each million inhabitants. Blind infants of less than five years, 166 for each million; between five and fifteen, 288; between twenty and twenty-five, 422; between forty-five and sixty, 1625, and above sixty-five years, 7000 for each million. Russia and Egypt are the countries where the blind constitute the latest proportionate number of the total population, in Russia on account of the lack of experienced medical attention, and in Egypt because of ophthalmia due to irritation caused by movement of the sand by the wind. There are nearly 200,000 blind persons in European Russia, the larger number being in Finland and the northern provinces. This is ascribed to the flat country and imperfect ventilation in huts of the peasantry. Though more than half of the blind population of Europe is found in Russia, there are only twenty-five asylums for the blind in the empire, one-tenth of the total number in Europe.—London Mail.

HORRORS OF ARMENIA.

Butcheries Take the Place of Wholesale Massacres.

CHRISTIANS DESPAIR.

Women Taken Through the Streets in Chains, Fastened Head Downward to Pillars, Doused with Freezing Water, Burned with Red Hot Irons and Infuriated Cats, Thrown Upon Their Bosoms.

Pere Charmetant, director general of the French mission in the Levant, has received, by way of the Caucasus and Tiflis, a report prepared by a number of Armenian notables and Gregorian bishops on the situation in Armenia. It took the messenger who had the document in charge nearly three months to get through the difficulties and dangers along the Turkish frontier, which was carefully guarded against all Armenians or Armenian sympathizers.

The report, which fills thirty printed pages, goes fully into the situation. According to its authors, the Turks in Armenia, fearing European intervention, have abandoned the old practices of wholesale massacre, but during the last year there have been clandestine butcheries and most terrible persecutions, especially in the more remote provinces.

The Turks openly boast that they have sworn to wipe out the whole Armenian race.

The document recites in detail various forms of persecution. It appears that the tax collectors seize the inhabitants if they do not pay everything demanded.

"Women are taken through the streets with chains around their necks and kept for days without food. In some cases they are fastened to pillars, head downward. Freezing water is thrown over them, or they are beaten until the blood runs. In other cases their hands are tied behind their backs, and then cats, first made furious, are thrown upon their bosoms. Often they are burned in various parts of their bodies with red-hot irons."

"All the highways are guarded so as to prevent emigration. Not a single day passes without our hearing of or witnessing somewhere within our unfortunate provinces some act of fiendish cruelty. The Turks and Kurds enter the houses of Armenians in gangs, bind the men and then outrage their wives, sisters and daughters before their eyes."

The document concludes with the despairing cry:

"Our hope is dying out. God help us! May Europe have pity upon us."

SUICIDE OF A MILLIONAIRE.

Nicholas C. Creede, the Founder of the Noted Mining Camp, is Dead.

A despatch from Los Angeles, Cal., says:—Nicholas C. Creede, the millionaire mine owner, after whom the town of Creede, Cal., is named, committed suicide with morphine at his home in this city, because his wife, from which he had separated, insisted upon renewing their married relations.

On January 4 last, Creede and his wife separated, and agreed to dissolve at once, if possible, without legal process, their marital bonds.

Mrs. Creede accepted \$20,000 cash and surrendered all further claims upon her husband, at the time voluntarily withdrawing from his premises. It was understood, after the necessary time had elapsed, Creede would institute legal proceedings, and begin suit for absolute divorce.

At that time it appeared that both husband and wife were well satisfied that they were not required to maintain intimate relations, and, while Mrs. Creede considered that the amount of cash settled upon her was insignificant, as compared with her husband's wealth, she left him and took her home in Alabama.

About three weeks ago Mrs. Creede returned to Los Angeles and proposed to her husband a reconciliation. This was much to Creede's distaste, and he endeavored to avoid his wife, but, being unsuccessful, he determined to end his life. He took a large dose of morphine, and went into the garden to die. He was discovered by a servant and medical aid was summoned, but he died two hours later. Mrs. Creede was notified of her husband's death, but declined to discuss the tragedy. The 2-year-old child of Edith Walters Walker, the actress, adopted by Creede over a year ago, is in the care of his friends, at Escondido.

AVALANCHE OF FROGS.

Cloudburst in Florida Brings Millions of the Reptiles.

A gentleman from Fort Ogden states that he passed through an avalanche of frogs 10 miles south of Arcadia. It had been raining terribly for three days, and on Friday there was almost a cloudburst in this county, the rain coming down for four hours in almost solid sheets.

This man started out, and on his way passed through a section where, for two miles, frogs literally covered the ground. On either side they were crushed beneath his horse's feet as he rode along, till it became almost sickening.

There were three kinds, or sizes, most of them being the green, so-called "tree frogs," so abundant in Florida. The small ones were about an inch long, the others being two and three inches. A few larger ones were seen. A great many were crippled and seemed badly hurt, their bodies being broken open as if from a fall.

There were millions of them, and the noise they made was deafening. He brought several along as specimens. It is the general opinion that the cloudburst brought them.

This is the first time that such a thing has ever been reported in this section, and the people are greatly excited over it. The gentleman stated that the frogs seemed dazed and hardly moved as he came along. In fact, they couldn't well move much, as they were packed so closely that his horse could not walk along without crushing them every step.